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ticular; a group of coenaesthetic elements, which add affective tone; and a group of elements simultaneously excited through other sense-organs, which bring no consciousness of their own, but nevertheless influence our experience (*manière de sentir*) of the conscious perception. By the excitatory effect of group upon neighboring group, and the inhibitory effect of new upon precedent activity, four kinds of change take place in the physiological correlate: a new group is associated to a pre-existing group (subjective variation in perception, judgment); part of a group remains active, while the remaining part lapses from function (dysgnosia, resulting from fatigue of attention); part of a group lapses, while the remaining part is associated to a new group (association of ideas); and the association of a new group arrests the function of the pre-existing group (sudden emotion, suggestion). Furthermore, all nervous activity is reducible to a nutritive reaction. And as this metabolic process extends beyond the nervous system to other tissues, the entire organism divides, at a given conscious moment, into a part that is living or active, and a part that is dormant or inactive; so that, in the wider sense, the whole of the 'living' part is the correlate of consciousness. What this living part is, in detail, must be made out by application of the method of concomitant variations.—

The author is, no doubt, right in his insistence upon the very great complexity of the neural counterpart of such a process as perception. He does good service, also, in calling attention to the peculiar change in perception that results from change of mood; things do seem actually to 'look brighter,' to assume a greater luminosity and a more vivid coloring, when we are, *e. g.*, joyfully expectant. On the other hand, his underlying doctrine of assimilation and dissimilation, his theory of feeling, and his classification of mental processes, are all open to criticism; too little is known, whether of nervous system or of mind, for such theorising to command acceptance.

*Handbook of American Indian Languages.* By F. BOAS. Part I. Washington, Govt. Printing Office. 1911. pp. vii., 1069. Bureau of American Ethnology, Bulletin 40, pt. i.

*Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico.* By J. R. SWANTON. Washington, Govt. Printing Office. 1911. pp. vii., 387. Bulletin 43.

*Indian Languages of Mexico and Central America and their Geographical Distribution.* By C. THOMAS, assisted by J. R. SWANTON. Washington, Govt. Printing Office. 1911. pp. vii., 108. Bulletin 44.

*Preliminary Report on a Visit to the Navaho National Monument, Arizona.* By J. W. FEWKES. Washington, Govt. Printing Office. 1911. pp. vii., 35. Bulletin 50.

*Antiquities of the Mesa Verde National Park: Cliff Palace.* By J. W. FEWKES. Washington, Govt. Printing Office. 1911. pp. 82. Bulletin 51.

The first work upon this list had its inception in an attempt to prepare a revised edition of the Introduction to the Study of Indian Languages by the late Major J. W. Powell. The present volume contains sketches, by competent hands, of ten languages of the northern group: the Athapascan, Tlingit, Haida, Tsimshian, Kwakiutl, Chinook, Maidu, Algonquian, Siouan and Eskimo. The Introduction, by Professor Boas, discusses Race and Language, the Characteristics of Language,

Classification of Languages, Linguistics and Ethnology, and Characteristics of American Languages. The intention of the whole is to "describe as clearly as possible those psychological principles of each language which may be isolated by an analysis of grammatical forms," and a full discussion of "the essential psychological characteristics of American languages" is promised for the end of the second volume. Whether this selectively psychological treatment will be of greater service to psychology than a complete linguistic exposition, an objective record which every psychologist might use independently for himself, remains to be seen. If, however, it is allowable to judge by the material before us, enough will be offered to afford a critical basis whether for agreement or for dissent. It is impossible to praise too highly the care with which the book has been compiled and printed.

The greater part of Dr. Swanton's work is devoted to the Natchez group, and contains valuable information as to customs, mythology, and religion. It is interesting to note the settlement, by new evidence, of the controversy regarding the Taënsa grammar which raged in the eighties of the last century. "If the language in the work under discussion was ever a living speech it was not that of the Taënsa; and since, in consequence, the texts, containing as they do references to this tribe, must have been the work of white men, we may conclude with probability that the whole of the material had the same origin and is entirely fraudulent" (p. 24).

Drs. Thomas and Swanton have prepared a linguistic map of Mexico and Central America, which has been revised by a number of authorities, and is here printed "as an attempt to represent the present state of knowledge regarding a subject which may never be cleared entirely of obscurity." The two remaining *Bulletins* upon our list are of an archaeological character.

*The Conflict of Naturalism with Humanism.* By W. GOODSELL. *Spinoza as Educator.* By W. L. RABENORT. Teachers' College, Columbia University, Contributions to Education, Nos. 33, 38. 1910, 1911. pp. 183, 87.

For Humanism, the significance and worth of the universe rest in their relation to the life of man; for Naturalism, human life, as well as all phenomena that penetrate man's experience, are explicable by reference to natural forces, operating throughout the universe to produce unvarying sequences of events. These world-attitudes were clearly outlined by the Greeks; re-emerged during the intellectual ferment of the Renaissance; attained a clearer definition in the 17th and 18th centuries; and are found in conscious opposition in the 19th. They may be reconciled by way of Pragmatism, "a philosophy of life which combines the devotion to facts characteristic of the naturalist with that reverent faith in ideal values which marks the humanistic creed." Mr. Goodsell's essay traces the historical development of the opposing theories; shows the influence of their opposition upon the educational theory and practice of different periods; outlines the pragmatic reconciliation; and suggests the implications of this pragmatic synthesis for a philosophy and art of education. He has read widely, but makes no reference to Ward's 'Naturalism and Agnosticism.'

Spinoza looked upon education as a natural process, since it is in harmony with the developing character of the universe; as a necessary phenomenon, since God and Nature would be different without it; and as a free activity, since it goes on in accordance with the